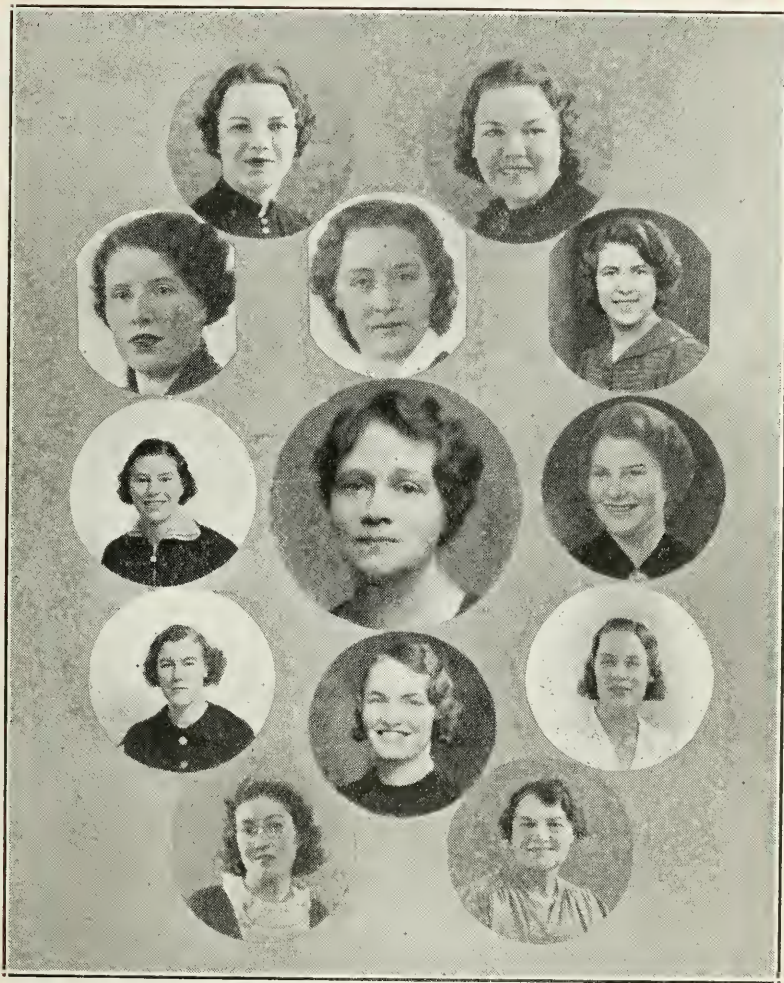


Millennial Star



Lady Missionaries in Britain

Eagerly They Teach the Gospel of Jesus Christ.

(See page 584)

A DAILY PRAYER

God, make the world a better place,
Ennoble all the human race,
Thy Righteous handiwork to trace,
Starting with me.

God, give the world its needed peace,
That wars and enmity may cease,
That Righteousness may bring release,
Starting with me.

Check the foul fiend of jealousy,
Let malice no more potent be,
That man to man may brothers be,
Starting with me.

Let service be the watchword true,
Thy Spirit all our acts imbue,
Our inmost selfishness subdue.
Starting with me.

God, make Thy children wise and kind,
Let us to foolishness be blind,
Enlighten all the human mind,
Starting with me.

If I can point one Soul the way,
To Perfect Truth and Endless Day,
The Will to be a Shining Ray.
Must start with me.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 37, Vol. 100

Thursday, September 15, 1938

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Publisher
RICHARD R. LYMAN
Editor
MARVIN J. ASHTON
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 26

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THIS WEEK'S COVER—

PICTURED on the cover of this week's STAR is a group arrangement of the lady missionaries now labouring in the British Mission. They are pictured starting in the upper right hand corner and following clockwise: Anna Saunders, Doris Pratt, Louise Matheson, Dorothy Herron, Harriet Eyre, Marjorie Smith, Ellen Rose, Marianne Wiscomb, Marie Waldram and Aloa Dixon. Central pictures are: top, May Gardner; centre, Zina Card Brown; and bottom, Harriet Chamberlain.

Christ—The Pattern

By DR. LYMAN L. DAINES

THE members of the Church of Jesus Christ of Latter-day Saints reverently believe in the Divinity of Christ and that through Him only can the world be saved from sin. We believe that He died to redeem mankind, and that because of Him we may confidently expect a future life through the resurrection.

In the mission of Jesus, we have an instance of a divine being assuming the form of a man and actually passing through the natural stages of birth, childhood, manhood and death. In this, He subjected Himself to the physical limitation of humanity—He became weary; He was an hungered; He needed sleep; He suffered physical pain. And He did this as He so often said, in order to manifest the Father to whomsoever the Father might designate. And for what purpose? "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent."

There are not many who are original in their thoughts or actions; not many are discoverers or inventors. The vast majority are imitators. In order to advance, one must have in mind and wish to reach an ideal beyond his present condition. Take the case of a child. He hears his mother speak; he tries to speak. He sees other people walk; he tries to walk. When he becomes older he sees things other people possess and naturally longs to possess them. The child soon looks up to his parents and comes to consider them the embodiment of goodness and wisdom. "To every child born into the world, father and mother are the first and best representatives of the purpose which is in the heart of God." Whom the child loves he wishes to resemble. If he admires and loves his parents he will copy after them and they will become his ideal and to a great extent shape his destiny; as he grows and develops in years he is slowly and gradually raised towards the level of his ideal. But soon he begins to observe other people and the time comes when the parents' influence over him is not so complete and he begins to admire others and slowly but surely to copy after them.

When a person gets so far advanced that he becomes aware that there is a distinction between good and evil, and consciously seeks the good, if there were no good for him to see how would it be possible for him to know the good? And if he knows no good, we must admit that there are few chances for him to develop in that direction.

Where then does one get his ideas of what is good. Almost always, if not entirely from those who are higher up in the scale of advancement than he. But perhaps there is no person with a higher degree of advancement, where then would he get an idea of anything greater? He must of necessity get it through the revelation of the character of some supernatural being.

We must conclude then that man needs a type or pattern towards which he can work. Also the nearer to perfection the pattern reaches, the higher the possibility of approximation of perfection.

But the greatest character is God's character. He is our highest ideal. He sets the standard infinitely higher than any other being. His is a perfect standard. "And this is life eternal, that they might know Thee, the only true God,—"
To know Him is to understand Him, and if mortals could understand His character they would have before them the pattern which would, in time, influence their lives and result finally in their becoming like Him. But men cannot understand the character of God directly; it must be revealed to them. We should not forget that an ideal to have any effect on the imitator must be understood to some extent. If it is

too far above the individual it will be of no effect on his character. Such, of course, is God's character, unless it can be revealed in terms that can be understood.

The Author

THIS article, filled with wisdom and truth, is adapted from a recent tabernacle address.



Dr. Daines is dean of the School of Medicine at the University of Utah. He is active in the Church, being a member of the General Board of the Young Men's Mutual Improvement Association. The

value of Christ as the guide or pattern for the well-directed life is effectively pointed out.

If God shows us His character, He must do so by means of those things that can enter into our experiences. If He talks to men, He must use a language they can understand; He must use words with which they are familiar; He must, in describing His own character, use terms and phrases, and describe attributes which can be comprehended by men by means of their own interpretation of the experiences of others. If you try to give a man, blind from birth, an idea of the colours

in a beautiful sunset, you will have to describe them in the terms of experiences he gets from his sense of feeling or some other sense. You cannot talk about colours which are darker or more beautiful than others, or how certain colours harmonize. Your words would be mere words and the blind man would only be bewildered and not edified.

Similarly, if God reveals His character, by telling us what it is, the words He uses will give us an idea of His character just to the extent that we comprehend their meaning by use of our own experiences, and what we can see in the characters of those around us. So with the blind man's idea of colour, our idea of God will be very imperfect. The most we can get are glimpses of certain parts of His character such as His righteousness or His mercy, or His love, etc.

Let us give another example; If we find a thousand pieces of china scattered by the roadside we have no conception of the beauty of a Royal Worcester vase. If we study those pieces separately we may discover that they are fragments of something artistic, but we must see the whole vase before we can have a vision of "a thing of beauty."

Likewise, if we have God's character as a pattern we must be able to see it as some kind of unit. To have one part of his character revealed to us by one prophet and another part by another prophet does not give this unity. In order to get a unified picture of God's character before us as something to work to, the only adequate way appears to be, considering the limitations of man's comprehension, for Him to reveal Himself and show His character by acting it before us.

The only adequate disclosure of Deity in terms of human understanding became a reality in the revelation of God in Jesus Christ "And the word was made flesh and dwelt among us (and we beheld His glory as of the only begotten of the Father) full of grace and truth."



Christ—The Pattern

It was necessary that He should be like His brethren in order that He might show what heights humanity might reach. He taught that men were intended to be what He was and showed us what in some far distant time all are intended to be. "As man now is," we are told, "God once was; as God now is, man may become."

We have shown that it is necessary to have an ideal in order to advance, and the higher our ideal is the greater the possibilities are for advancement. We know, that God is our highest ideal, and being infinitely higher than man and incomprehensible to them, He has revealed Himself through His Son Jesus Christ in a way that we can understand Him. How necessary it is, in the face of these facts, for us to study diligently the life and character of our Saviour. If we wish to become like Him, it is imperative that we know Him. His true glory is not perceived and His character is not comprehended, except by those who intently and reverently study them and meditate and reflect over Him and His works. His works are the works of God. To believe in Him is to believe in the Father. To have seen Him is to have seen the Father. To reject and hate Him is to reject and hate the Father.

The more intently one studies the sayings of Christ, the more he is convinced that Christ Himself considered this one of the most important aspects of His mission.

The Soul's Fire

By JEREMIAH STOKES

THE governor, whose room in the Hamilton House faced the square, was awakened by the commotion. He stuck his head out of the window of his room, and in a loud voice said, "I know your great anxiety to see Mr. Smith, which is natural enough, but it is too late tonight for you to have the opportunity. I assure you, gentlemen, that you shall have the privilege tomorrow morning, as I shall cause him to pass before the troops upon the Square. And now I wish you, with this assurance, quietly and peaceably to return to your quarters."

Begin the Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. The saints, after being driven out of Missouri, establish a prosperous community at Nauvoo, Illinois. Persecution continues, however, and due to the charges of apostates, the governor demands that Joseph Smith and others come to Carthage. The Prophet decides to submit to arrest, although he stated, "I am going like a lamb to the slaughter." Upon arrival at Carthage, the troops of the Carthage Greys set up a shout for the other soldiers to "Stand by" that they might shoot the Mormons.

"Hurrah for Tom Ford!" they yelled, laughing, jeering and talking among themselves, until finally they dispersed.

Joseph and his associates retired for the night, and the next morning they surrendered themselves, as the governor had demanded, to Constable Bettisworth, for a second arrest under the old complaint that charged the men with riot for abating the *Nauvoo Expositor*, and under which they had already been tried and acquitted.

"There has been a new complaint issued against Joseph and Hyrum Smith," said the Constable, addressing the men, "sworn to by Augustine Spencer and Henry O. Norton, charging these men with treason against the State of Illinois. And on that complaint a warrant has been issued upon which

I place you two men under arrest."

"But, sir, we have surrendered ourselves on the demand of the governor, to be re-arrested and re-tried for riot in connection with the *Nauvoo Expositor* incident," said the Prophet.

"We have forgotten that complaint and I'm holdin' you on this one," explained the Constable. "Your hearing will be held before Justice of the Peace Robert F. Smith."

"What! You mean Captain Robert F. Smith of the Carthage Greys?" the Prophet exclaimed.

(Continued on page 586)

My Testimony of the Word of Wisdom

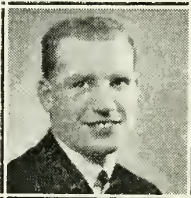
By ELDER A. FRED HORLACHER

THE Word of Wisdom is a revelation given by the Lord to the latter-day Prophet, Joseph Smith, in the year 1833. It is a group of simple health rules which the Lord desires his people to observe that they might gain long life and happiness here on earth. Briefly, it urges moderation in the use of meat; recommends a liberal use of fruits, vegetables, and grains; and prohibits indulgence in tea, coffee, tobacco and alcohol.

It is significant evidence of the divine calling of the Prophet Joseph Smith that this revelation, though given over a hundred years ago, is recognized today as being scientifically sound, due to the experiments made by various scientific men in that field.

An International Athlete

ELDER HORLACHER is an internationally famous Irish Athlete who has been doing



Elder Horlacher

missionary work in Nottingham and Scottish Districts for the Church of Jesus Christ of Latter-day Saints for the past year. He was a member of Ireland's international football team from 1929 to 1936, playing in eleven different matches. He also was a member of a water-polo team which won the league tournament for six consecutive years, and was a reserve on the Irish Olympic water-polo team in 1930. He writes here what he believes to be the reason that he has been able to keep at the top in strenuous competitive sports for so many years.

A marvellous promise is given to all who will obey this good counsel. "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D. & C. 89: 18-21)

I should like to give an account showing how this promise has been kept with me. I had the privilege of being born and raised in a good Mormon home, and was taught from infancy obedience to the Word of Wisdom. Were it otherwise, I doubt

whether I would be enjoying the wonderful privilege of being a missionary of the Church of Jesus Christ of Latter-day Saints. At the age of ten I had a bad attack of peritonitis, which required an immediate operation. The surgeon told my parents that I had only about one chance in one thousand of pulling through, and for a week there was no hope that I would live. However, after being administered to by the elders

of the Church, I recovered, and when I met the surgeon in recent years, he told me it was a miracle how I pulled through. I believe it was because of my faith in prayer and my obedience to the Word of Wisdom—because my heart had pure blood in it which was not contaminated by tea, coffee or liquor.

For the past ten years I have been in the fore-part of athletics in Ireland, and I can truthfully say that I have a big advantage over my rivals due to my living the Word of Wisdom. I find that my stamina is greater than that of my colleagues who smoke and drink. They do not last out a game so well as those who do not. Our coach, a famous international, told me one day that it is an absolute necessity to abstain from liquor and tobacco if one is to be outstanding in sport, and it is recognized by all professional coaches that those who abstain from liquor and tobacco have a decided advantage over those who make use of them. I have found it to be so in football, tennis and swimming.

I have had the privilege of representing my country in international football on eleven occasions, and this success in athletics I owe to the blessings I have received by adhering to the Word of Wisdom, for I have run and not been weary, and walked and not been faint.

All the leading football and tennis players I have met believe that it would be beneficial to abstain from tobacco and alcoholic drinks, for they are poisons which effect the mind, the eye and the wind, and all these are essential to good sport.

The Word of Wisdom is a great law of health and scientists in recent years have confirmed the truth of the teachings of it.

I should like to add my testimony to the thousands that have been given of the completeness with which the promise will be fulfilled to all those that obey. Health, wisdom, knowledge, strength, endurance—all these come from obedience to this divine law.

Browsings in Brief

From the Notebook of

PRESIDENT HUGH B. BROWN

THE heroic man does not pose, he leaves that for the man who wishes to be thought heroic.

WE lose the peace of years when we hunt after the rapture of moments.

HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.
—Beecher

* * *

THERE is nothing we so much hate as to see our own meanness in other folks.

* * *

FAITH does not deny the evil but it sees around it.

—Authors Unknown

THURSDAY, SEPTEMBER 15, 1938

EDITORIAL

Touching Life Beneficially

IT HAS been wisely stated, "In the hands of women lies the destiny of the future." Certainly this is a significant statement. It is women who mark the pathway of life and point the way for those who seek guidance.

Early in the history of the Church, in fact twelve years after its organization, the Prophet Joseph Smith recognized the value of women as religious instructors and officers. At this time he gave women a chance for self-expression and spiritual and mental development. He gave them the opportunity of serving their fellow-men publicly through organized channels.

The Latter-day Saint Church was peculiar to other organizations in this respect when in 1842, it gave women a place in religion and gave them equal opportunities with men for service. At this time in history women in no part of the world could vote; they were completely subordinated to the husbands and had no legal rights in their own children; there were no ladies' clubs nor patriotic societies; they had no financial liberties; and they were generally regarded as inferior to men and treated accordingly.

So with the organization of the Relief Society on March 17th, 1842, women were given opportunity for individual service and development. It was the dawning of a new era. The Church was truly one of the pioneer institutions to recognize the worth of women.

Figure Prominently in Church Progress

SINCE this early date the Church and its members have honoured, respected, loved and revered women and their activities. They have figured prominently in the general progress of the Church. They have been the power behind many an important organization and movement.

The value of women as organizers, teachers, delegates and leaders has become so obvious that today women play an important role in all of the organizations of the Church. Relief Societies, Primaries and Young Women's Mutual Improvement Associations are managed, directed and carried on completely by women. Other groups and divisions within the Church have a goodly representation of ladies.

Hundreds Labour as Missionaries

SO valuable is the work and labours of women, young and old, that each year hundreds are sent out by the Church as lady missionaries to teach the Gospel of Jesus Christ. Dignified, humble and diligent, they go out into the world and voluntarily teach the simple principles of truth.

The British Mission is fortunate in having within its ranks thirteen lady missionaries who have willingly, yes happily, come into this country to do missionary work. Families, loved ones, schools, positions and friends have been left behind while they seek to spread a priceless message of love and goodwill. For two years and often times longer they stay in the mission field carrying on their unselfish work.

The labours of the lady missionaries in Britain are effective daily. Many have been brought into the fold by their efforts. Many a child has had his soul touched and been placed on the correct pathway through the efforts of these devout servants of God.

"To touch life beneficially" might well be set out as the purpose of lady missionaries of the Church throughout the world. To show both young and old the better way is their sole purpose in the mission field.

Teach Everything that is Good

UNDER the able guidance of Sister Zina Card Brown these missionaries work unceasingly to accomplish the most during their short stay in this country. Through love, example and education they help to mould the lives of numerous British children. In the primary organization in which all of the lady missionaries are active, there are approximately 45 groups with about 1,000 youngsters in attendance each week. Of this number two-thirds are not members of the Church. In this organization young people are instructed "in everything that is good."

Similarly they are busily engaged in Mutual Improvement work. Hundreds of outsiders from the age of 12 years and up visit this organization and mingle under the direction of these missionaries. Unmeasurable success comes from their work in this auxiliary.

Sunday Schools, Sunday evening services and cottage meetings are all on the weekly schedules of these women. They play an extremely valuable part in the production of dramas and plays which are put on frequently in the districts throughout the mission. In this way they assist in the general development and education of saints and friends. Choirs and choruses are often organized through the effort and talent of this group.

Zina Card Brown, Adviser

THROUGH these activities and daily routine such as tracting and visiting, the lady missionaries of Britain are playing an extremely important part in spreading the Gospel of Jesus Christ. They are touching human lives beneficially.

Lady missionaries now labouring in Britain with Sister Brown, who is adviser to the women's organizations of the mission are: Aloa Dixon, Harriet Eyre, Anna Saunders, Harriet Chamberlain, Doris Pratt, Louise Matheson, May Gardner, Marie Waldram, Marianne Wiscombe, Ellen Rose, Marjorie Smith and Dorothy Herron.—MARVIN J. ASHTON

THE SOUL'S FIRE

(Continued from page 581)

"Yes."

"Impossible! He's a bitter mobocrat. Everybody knows that," Joseph protested. "I demand to see the Governor."

"You can do that later; but you're going to go to jail now."

"Let us see the mittimus," the Prophet demanded.

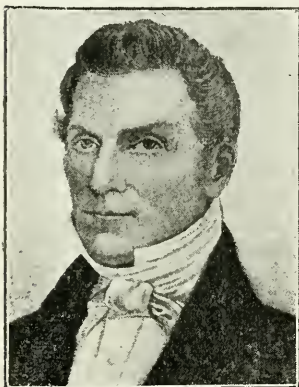
"I have the order in my pocket, and that's enough," retorted Bettisworth. "Come on, we're wasting time here."

Just at that moment, the Prophet's attorneys, Reid and Woods, came in.

"What is the matter, Mr. Smith?" Reid demanded.

"They've arrested us under a new complaint and the Constable here refuses to let us see the order of commitment," explained Mr. Smith.

"Fork it over, Bettisworth. Let us see it," snapped Attorney Reid.



Hyrum Smith

Reluctantly, the Constable delivered the instrument.

The attorneys read the document. It read:

"The defendants, Joseph Smith and Hyrum Smith, have this day appeared before Justice of the Peace Robert F. Smith for trial; but owing to the absence of material witnesses, the trial has been postponed, and the prisoners are therefore remanded to jail."

"What kind of treachery are you trying to pull Bettisworth?" Reid shouted in a rage. "Who falsified this record? I'll get to the bottom of this diabolical plot. This mittimus is a fraud! It's void! Come on, Woods, let's get busy."

The attorneys rushed out to protect their clients from this fraudulent procedure, and Bettisworth led the men to jail. With them went their friends, John Taylor, Dr. Willard Richards, John S. Fulmer, Stephen Markham, Dan Jones, and Porter Rockwell. As the Constable entered the door, he met Captain Robert F. Smith.

"You better see the Governor. Reid and Woods say the mittimus is void," said the Constable.

"Very well," Smith announced, and rushed to the Hamilton House and into Ford's room.

"Governor," he said, "Smith's attorneys have discovered the irregularity of the proceedings and they know that the men are being held illegally. Bettisworth has them in jail now, but the attorneys will get them out. What shall I do?"

"You have the Carthage Greys at your command, Captain, haven't you?" Ford suggested.

The tip was enough. And Captain Robert F. Smith took command of his regiment of militia to enforce the terms of the committing order issued by Robert F. Smith, Justice of the Peace.

The prisoners passed a sleepless night, a shot during the night dispelling any inclination for rest, and when morning came, the governor made his promise good and paraded Joseph and Hyrum through the Square before his troops, who taunted and jeered them as they passed along.

After the governor's exhibition of the men, they were taken back to jail where their comrades anxiously awaited their return.

Hourly the men expected word from the attorneys. Noon passed and a bright June sun drove the mercury to record height. Growing impatient over the lawyer's delay, the Prophet sent Markham and Fulmer to see if they could find out anything. Worried too over the midnight shot, he also sent Dan Jones to discover its meaning, if possible.

Dr. Richards was taken ill, and he requested Porter to go for medicine.

Jones interviewed a guard about the shooting. "It meant that we've had too much trouble getting Old Joe here to ever let him escape alive. And unless you want to die with him, you'd better leave before sundown."

Dan returned and reported the conversation to the Prophet. "I wish you would report the shot and the guard's statement to the governor," Joseph requested.

On his way through the crowd to the governor's quarters, Jones came upon a group of men engaged in serious conversation. He stopped to listen to the man speaking, whose uniform identified him as a trooper belonging to the Carthage Greys.

"Our troops will be discharged in obedience to orders," the soldier said, "and for a sham we will leave the town; but when the governor and the McDonough troops have left for Nauvoo this afternoon, we will return and kill these men, if we have to tear the jail down."

Stirred to desperation by this startling discovery, Jones hastened to the hotel to seek the governor. He found him in his room and gained admission. With great excitement, the man related in detail the facts of having heard the shot, his conversation with the guard at the jail, and what he had overheard in the crowd.

"I fear for the safety of the prisoners," said Jones, "and I think precautions should be taken to protect their lives against a mob attack."

"You are unnecessarily alarmed over the safety of your friends, sir; the people are not that cruel," replied the governor.

Irritated over the indifference of the state executive, Mr. Jones, with much emphasis, added, "These men are American citizens, Governor. They surrendered themselves to you upon your pledge to give them protection, Governor Ford, and I demand that you protect their lives from their conspirators."

Thomas Ford's face turned pale, and Jones continued, "If you refuse to do this, I have but one desire: that is, if you leave their lives in the hands of those men to be sacrificed . . ."

"What's that, sir?" snapped the Governor.

"That," continued the man, "the Almighty will preserve my life to a proper time and place, that I may testify that you were duly warned of the danger that threatened them."

Mr. Jones left the room and hastened to the jail.

"Oh, no," said the guard, as the man reached the door, "no chance to get back. You'd better leave Carthage, unless you're looking for trouble."

Jones returned to the hotel and mingled with the crowd. There he met Fulmer and Markham, who told him they had come from the attorneys and that they were working desperately on the case and expected to have their papers ready in the afternoon.

Mr. Jones imparted the information he had received and told the men of his having been denied admittance to the jail.

"It's treachery, John. I fear for the outcome."

"Let us go over," suggested Markham "and see if we can get in."

Straightway they went to the house of detention.

"Jail's closed to visitors," said the guard. "And what's more, you men better clear out. There's nothing you can do, and it'll be safer further away."

Greatly perturbed over the developments, the two men turned about, intent upon going back to the hotel. They had gone but half way when they met Rockwell on his way back to the jail.

"You can't get in, Porter," said Fulmer. "They've denied admission to Dan and us. Told us to get out of town. Looks like trouble, and we don't know what to do."

And then they related the things Dan had heard.

"I know," said Porter, "I've discovered the same things. It is a murderous plot, and I'm afraid the attorneys will be too late. You'd better tell Dan to keep out of sight 'till night, and you do the same. No telling what's going to happen. I'll take this medicine to Doctor Richards. Don't look for me. I'll take care of myself."

When Rockwell appeared at the jail, he too was denied entrance by the guard.

"But I have medicine here for one of the men," Porter explained.

"Can't help it. You can't get in—not today. Give me the medicine; I'll take it up."

"I wish I could feel that it would be delivered," Rockwell remarked.

"Suit yourself. But I can't disobey orders."

(To be continued next week)

Why I Accepted Mormonism

By ARTHUR A. BUTLER

IF anyone should come to me and ask, "Why did you accept Mormonism?", in a simple way I would answer, "Because I knew it was true." Of course one would naturally expect "How do you know it is true?" I have many ways of answering that question. One is that it has proved itself to me by personal experience.

It was in the year 1932 that I first came in contact with the elders of the "Mormon" Church. They were holding a street meeting in my home town of Hull, and having had a great liking for the American people all my life I was naturally interested in these young men. Though I knew nothing of what they were talking about, as I had never heard of Mormonism before, I listened carefully and after the meeting I spoke with several of these missionaries. At their suggestion I attended some Latter-day Saint meetings, asked questions, and soon became convinced that I had found the true Church of Christ.

One of the reasons for my acceptance of the Gospel is the Word of Wisdom. I had a great opportunity of testing this health code because I had to wait until I became of age before I could be baptized. During the four years of waiting I put the Word of Wisdom to the test and found that it is one of the greatest revelations of the present day. If one lives up to it he cannot help but have better health all during his life.

Another reason for my joining this church is I knew it would give me the opportunity of using to a good advantage any talents I might possess. In this world we are always looking for something better than what we have, and when I saw that the Mormon Church is always trying to help its members to become better, I knew that it truly had something for me.

I have always been a firm believer in the scriptures and two verses in particular have always been my favourites: "Seek and Ye shall find," and "Knock and it shall be opened unto you." I can truly say that if you are searching for the truth and have the right spirit within you the Lord will surely guide you to the true Church.

Another great thing in the Mormon Church which impressed me was there is no class distinction, and every man has the same chance as his brother. The Church is run by the lay members of the organization, with each member having a voice in its policies.

In many churches today we meet fine people and a certain amount of true friendship exists. When I first came to the Mormon Church I was amazed at the way in which everyone was interested in me and how they all tried to make me welcome, and hoped that I would come again. It is quite true that one can walk into several churches, attend the service and at the end no one will come to you to inquire whether you belong

to the church, or are merely visiting. I have had this happen to me several times. The Mormon Church has something to give you besides a service of song, they have the everlasting Gospel and want every nation, kindred, tongue, and people to hear it.

Still another great feature in the Mormon Church is that it teaches one to love a real and understanding God; one with a body, parts and passions; one in whose image man is made, not just a spirit in the air. Also they teach that if we live up to God's teachings we will have the honour of living with him throughout our eternal lives. These teachings all appealed to me.

I am now in my second year as a Mormon and can honestly say that my life has just begun. I was as a child before I joined the Church. I only existed, but now I have begun to live and am having my shares of the joys of life.

The Mormon advocates claim that they have the divine authority to preach the Gospel because they hold the holy priesthood of God. They also teach that this priesthood was handed down to them through the power of God to be used again in this day to establish the kingdom of God upon the earth. It is not a man-made organization.

In concluding may I say to those who are searching for the true religion of God, I know that if they have an open mind and ask God to guide them they cannot fail to find the true Gospel. In this Church, which is truly the Church of Jesus Christ, I have found peace, contentment and great joy.

Star to Sponsor Christmas Contest

ONCE more the MILLENNIAL STAR offers to its readers the opportunity of having an original short story or poem published. Past contests of a similar nature have proved most successful, and some really fine work has come in. This contest will be open to all STAR readers, so you can all begin work immediately. The writings are to have a Christmas theme and will be published in a special Christmas issue of the STAR, on Thursday, December 22nd. A complete list of the rules and regulations, and the prizes to be offered, will appear in next week's STAR.

Last year Sister Muriel C. Perry of Cardiff Branch, Welsh District, was awarded first place for her Christmas Story, "The King's Ransom." Sister Agnes Bourne of Liverpool Branch won top prize in the Poetry contest with "Lest We Forget."

WELSH DISTRICT CONFERENCE SCHEDULED

THE autumn conference of Welsh District will be held in Merthyr Tydfil on Sunday, September 18th. There will be a morning service at 11 a.m. at the branch chapel, Penyard Road. The afternoon and evening meetings, at 2.30 and 6.30 p.m., will be held in the Miner's Hall. Mission authorities will be in attendance.

News of Current Interest

CLARENCE Walter Linnett, a young Mormon of Nuneaton Branch, Birmingham District, has compiled a remarkable cricket average during the past season. Although small in stature, and only 18 years old, he has scored 1091 runs in 15 matches, an average of 73 runs per match. He also plays football and baseball, and is interested in swimming and tennis. In addition to his cricket play he has been coaching a group of junior boys in baseball this summer. True to his Church teachings, he neither smokes nor drinks.

EXPERIMENTS made recently in London indicate that oil from the soybean may be developed into a practical motor fuel. Although Manchukuo is the stronghold of the bean at present, it can grow successfully in England, and could be raised on a large scale in many parts of the Empire, such as Canada, Australia, New Zealand and likely South Africa.

VALUE of the Seeing Eye dogs is emphasized by Sallie, who has enabled her master, Roy Moseman, to maintain a thriving business despite his handicap of blindness. Roy is a newstand operator, and also delivers papers to regular subscribers in a small town in eastern United States. Sallie knows well the houses of each subscriber and learns the new ones as fast as they come. She leads her master unerringly to each gate, retrieves the paper if a bad throw at the porch is made, and meanwhile keeps her eye open for all traffic difficulties. She also proves her worth at the stand, where she acts as protection, picks up change accidentally dropped and otherwise acts as general "handyman" for Roy.

DEPTH will be added to future motion pictures due to a new camera "eye" which has been developed in Hollywood. Pictures from the camera equipped with this new in-

vention seemingly have a third dimension, giving the observer much the same impression as is gained with a stereoscope. This "eye" is made of glass thinner than paper, is smaller than a half-crown, and is the result of six years' work on the part of its inventor, Mr. Joseph Valentine. He gained the idea for his invention by seeing the contrast between motion picture images and those of a mirror.

MARS, long associated with scientific speculations as to possibilities of other planet life similar to that found on earth, and favourite stronghold of imaginative writers, yields no evidence to the spectroscope that it supports life at all comparable to that found here. Exhaustive tests made by Dr. Peter M. Millman of the University of Toronto revealed no trace of Chlorophyll, the basic substance necessary for plant life upon this earth. Astronomers class his work as by far the most delicate yet done of its type, and liken it to determining the letters on a half-crown 500 yards away.

SOUND EFFECTS for wireless broadcasts are involving a lot of careful study from technicians as scripts call for more and more complex backgrounds. Frequently elaborate recordings are made which add atmosphere as near genuine as possible, for railroad trains and the like. For sounds which are definite cues, such as doorbells and sudden wind blasts, the real thing or its nearest equivalent is provided. Oftentimes stunts are worked, such as crackling celophane to imitate a burning building; but many times too, it has been found that the genuine article is best. For example, there is nothing which sounds so much like a door closing as a door closing. First-class studios always have a variety of doors—automobile, wood, iron, etc.—and can bring forth almost any kind the script calls for.

DOGS usually are able to master about 60 words, which is equal to that of a year and a half old baby according to Dr. Wilfred J. Funk, the American lexicographer and dictionary publisher. Some trick dogs can be trained to respond to as many as 250 words, and even the ordinary alley mongrel knows ten or more according to the results of

of Dr. Funk's experiments. He lists the words best known by dogs as: Talk, speak or bark; quiet or hush; wait or stop; heel, down or sit; up or stand; goodbye, or by-by; quick, bed, eat and siccum. There are also a surprising number who recognize kiss, ashamed, naughty and ice cream.

From the Mission Field

Doings in the Districts—

BIRMINGHAM—At a baptismal service held recently by Sparkbrook Branch, Gwyneth Thomas was baptized by Elder Paul S. Howells and confirmed by Elder Ben K. Wallace, and Lois Forward was baptized by Brother Albert W. Collins and confirmed by Supervising Elder Hyrum Adams. Branch President Frederick Webb conducted the meeting.

Elder Ben K. Wallace, assisted by Elder Ralph B. Griffin, has presented two lantern lectures recently, at the homes of Sister Bertha Collins and Sister Maud Dyson. "Down Pioneer Trails," and "Landmarks of Church History" were the lectures given.

LONDON—At a special meeting of the St. Albans Branch the following were sustained as M.I.A. officers for the coming season: Brother Ernest G. Osborn, Y.M.M.I.A. president, Elder Max H. Duffin, 1st counsellor, Brother William O. Chipping, secretary; Sister Elsie K. Osborn, Y.W.M.I.A. president, Sister Violet Bauk, 1st counsellor, Sister Edith M. Osborn, secretary; Brother James R. Cunningham and Sister Irene W. Gillings, class leaders.

The annual Sunday School outing of St. Albans branch was held on Thursday, August 25th. Games were played during the afternoon, and following refreshments, sweets and prizes were presented. Brother William O. Chipping, Sunday School superintendent, was in charge.

On Sunday, September 4th, West London Branch was officially organized. Officers sustained are Brother William C. McCormick, president; Brother James F. Craske, 1st counsellor; and Elder Rodney W. Tew, 2nd counsellor.

A Mother's and Daughter's party was sponsored by North London Branch in the Clissold Road Chapel on Saturday, September 3rd. The hall was decorated with M.I.A. colours, with nasturtiums, marigolds and chrysanthemums forming the centre pieces for the tables.

Following refreshments, a concert was given, with nearly every member of the Mutual taking part. Dancing concluded the evening's programme. As a remembrance of the evening, each mother was presented with a red carnation. Sisters Helen E. M. Poole, Grace Willmott and Louisa Lawman, Y.W.M.I.A. presidency; Sister Madeline R. Hill, Gleaner leader; Sister Gladys Sparks, Bee Keeper; and Sister Eva Harris were the committee in charge of the party.

LIVERPOOL—A Primary children's social was held in Liverpool Branch Chapel on Wednesday, August 31st. An evening of games was enjoyed, followed by refreshments which were provided by Sisters Mary Gardner and Adelaide Currin, and the Primary teachers, Sisters Edna Currin, Marjorie Patey and Doris Currin. Assisting with the social were Sisters Dorothy Herron and Doris Pratt, lady missionaries.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gateshead: Westfield Hall, Westfield Terrace.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Glasgow: L. D. S. Hall, 4, Nelson Street.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.
Airdrie: †L. D. S. Hall, 40, Hallcraig Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10, Hibson Road.
Barnsley: Arcade Buildings.	Great Yarmouth: L. D. S. Hall, 33a, Regent Street.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Batley: *L. D. S. Hall, 13, Wellington Street.	Grimsbury: Thrift Hall, Pasture Street.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Belfast: †Arcade Buildings, 122, Upper North St.	Haliifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Norwich: L. D. S. Chapel, 60, Park Lane.
Birmingham: L. D. S. Chapel, 23, Booth Street, Handsworth. Council Schools, Stratford Road, Sparkbrook.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Bolton: Corporation Chambers.	Hyde: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Kidderminster: L. D. S. Chapel, Park Street.	Pontllanfraith: Enquire: 81, Blynteg Street.
Brighton: 105, Queen's Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Leicester: All Saints' Open, Great Central Street.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: §L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Letchworth: Vasanta Hall, Gernon Walk.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Carlisle: L. D. S. Hall, Scotch Street.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Cheltenham-Stroud: Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. Downham Fellowship Club, between 29 & 30, Arcus Rd., off Glenbow Rd., Catford. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	Shildon: *L. D. S. Hall, 100, Main Street.
Clayton: *Central Hall.	Loughborough: Adult School.	Skelton: *14, Olliver Street, Redcar, Yorks.
Derby: Unity Hall.	Lowestoft: L. D. S. Hall, 20, Clapham Road.	South Shields: L. D. S. Chapel, 98, Fowler Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Luton: Dallow Road Hall, Corner of Dallow and Naseby Roads.	St. Albans: 49, Spencer Street.
Dublin: †L. D. S. Hall, 8, Merrion Row.	Mansfield: 39a, Albert Street.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Eastwood: Library, Church St.	Manchester: L. D. S. Hall, 88, Clarendon Road. C. on M.	Tipton, Wolverhampton: L. D. S. Hall, Washington Building, Berry Street.
Edinburgh: Ruskin House, 15, Windsor Street.		Varteg: Memorial Hall.
Gainsborough: *L. D. S. Hall, Curtis Yard.		West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
		Wigan: *L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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